

CIRCULATE AS MONOGRAPH



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# THE HEBREW TEXT OF BEN SIRA

(ECCLESIASTICUS)

Codex "B." Chaps. XXXIX, 15 to XLIII, 33.  
With Translation and Critical Notes.

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A Thesis submitted to the University of Toronto  
for the Degree of  
Doctor of Philosophy.

BY:

CALVIN ALEXANDER McRAE, M.A.

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AND

TO THE



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*To the Senate of the University of Toronto :*

*I have examined the thesis of Mr. C. A. McRae, M.A., on The Hebrew Text of Ben Sira, Codex "B," and certify that in my opinion the thesis is a distinct contribution to the knowledge of Hebrew, and recommend that it be accepted for the degree of Doctor of Philosophy.*

*(Signed) J. F. McCURDY,*

*Chairman of the Board of Examiners  
of the Oriental Department.*

*June 4th, 1910.*

I hereby certify that the thesis above mentioned has been accepted by the Senate of the University of Toronto for the degree of Doctor of Philosophy, in accordance with the terms of the statute in that behalf.

*(Signed) JAMES BREBNER,*

*Registrar.*

*June 6th, 1910.*



## THE TEXT OF BEN SIRA.

The chapters of Ben Sira which constitute the basis of the work embodied in the present thesis, form part of Codex "B", of which the fragments recovered to date are : 30, 11-33, 3. 35, 11-38, 27. 39, 15-51, 30 ; in all, nineteen leaves with eighteen distichs on a page. Large fragments of other Codices known as "A," "C" and "D" have also been discovered. These cover chapters 3, 8 to 38, 27 and, although they are greatly broken, would amount to about twenty chapters of average length.

The history of the discovery of portions of "B" is, in brief, as follows : In the year 1896, Mrs. Lewis—who had already become famous in connection with other finds—secured in the East some fragments of a Hebrew Ms., which Dr. Schechter, upon examination, pronounced to be portions of chapters thirty-nine and forty of Ecclesiasticus. Shortly afterwards, Dr. Neubauer and Mr. Cowley, collaborating, discovered other portions of "B" in fragments purchased in the East by Prof. Sayce. In 1907, Dr. Schechter proceeded to Cairo and returned with all of the portions surviving in the Genizah of the Ezra Synagogue. Finally, two other pages were secured from merchants who had brought them into Europe. The Codex is not yet complete.

The fragments recovered are greatly marred. In many places the text is entirely obliterated, while in others, vestiges of letters—often almost illegible—alone remain. The task, therefore, of restoring the original readings becomes one of unusual difficulty, success depending upon constant and careful reference to the Syriac, Greek and Latin Versions, which have long been in existence. For a full discussion of the comparative values of the Versions as aids to the recovery of the text, reference should be made to the commentaries of Lévi and Smend.

The marginal readings of "B" are very abundant, and both illustrate the method and indicate the success of a glosser, who sought to restore the original texts. The following are the chief divisions under which the marginal notes may be grouped : (a) words similar in meaning to the words in the Codex : 39, 24a. 28a. 40, 10b. 41, 10a. 17a. 22c. 42, 2b. 3a. 17b. 43, 8b. 11b ; (b) words similar in form : 39, 30 b. 40, 4 b. 6 a. 29c. 41, 6 a. 10 b. 14 c. 42, 3 b. 12 a. 43, 5 b. 28 a ; (c) the corresponding N H or Aram. word : 40. 18 b. 41, 14 b ; (d) exchange of prepositions : 41, 17 b. 42, 1 e. 2 a. 43, 8 a. 17 c ; (e) transposition of letters : 39, 35 b. 40, 30 d. 42, 11 c. 14 b. 43, 4 b. 17 d ; (f) exchange of words ; of verb stems ; of person, number or gender ; (g) change of the order of words ; (h) addition of words ; of suffixes ; (i) deletion of consonants. These are not exhaustive, but are sufficient to indicate the needs of the text as it came into the hands of the glosser, as well as his effort to supply them.

The extent to which M readings can be utilized is not always evident, on account of the large number of lacunæ within the Codex, for which the glosser furnishes possible readings. It is quite clear, however, that many of his annotations were not intended to be emendatory, but were often merely explanatory and suggested by similarity of form, sound or meaning, and were set down in reserve. Compare 39, 16 *b* with 33 *b*; also 39, 21 *b* with 21 *d* and 30 *c*; also 39, 17 *b* with 31 *b*; also 43, 14 *a* with 26 *a*. As the notes of M rarely coincide with the Codex, where the photograph is clear, there is a fair presumption, that in seeking to fill out the numerous lacunæ, the M readings should only be finally adopted where they receive adequate support from the Versions. Those that have been accepted in the thesis are adopted only provisionally and in lieu of a better representation of the Greek, Latin, or Syriac readings.

While there appears to be some evidence that the glosser had recourse to the Versions, (cf G S 41, 12 *b*. 14 *b*. S 42, 6 *a*. G 43, 9 *b*) yet its weight cannot be large, in view of the predominance of notes which persistently ignore them.

The division of the strophes has been based upon logical, rather than upon artistic grounds. And, although, in some instances the results may not be quite satisfactory, yet it cannot be denied, that in the majority of cases a new thought is started with the beginning of the strophe.

The verses are generally distichs, though often tetrastichs; and in measure, trimeter, though frequently tetrameter.

In the numbering of chapter and verse, H. B. Swete has been followed.



## PRINCIPAL ABBREVIATIONS EMPLOYED.

- A = Codex Alexandrinus, according to H. B. Swete.  
 C = Codex S. Ephræmi rescriptus, according to H. B. Swete.  
 C N = The Original Hebrew of a portion of Ecclesiasticus. Edited by A. E. Cowley, M.A., and Ad. Neubauer, M.A., Clarendon Press, 1897.  
 Cod. = Codex.  
 D Gl. = Glossary in Cowley and Neubauer's Text, by Prof. S. R. Driver.  
 G = The Old Testament in Greek, by H. B. Swete. Second Edition. Cambridge, 1896.  
 H = The Hebrew Text of Ben Sira, from facsimiles published by the Oxford-Cambridge University Press, 1901.  
 Herk. = De Veteris Latina Ecclesiastici, capp. I-XLIII., Leipzig, 1899.  
 L = Versio Vetus Latina.  
 Le = The Hebrew Text of the Book of Ecclesiasticus, ed. with brief notes and a selected glossary by Israel Lévi; prepared in 1902 and published in Semitic Study Series, under the joint editorship of Gottheil and Jastrow, 1904.  
 M = Marginal reading.  
 N H = New Hebrew.  
 om = omit, omits, omitted.  
 O T = Massoretic Text of the Old Testament.  
 P. = Liber Jesu Filii Sirach, sive Ecclesiasticus, Hebraice, editit Norbertus Peters. 1905.  
 S = Libri Veteris Testamenti Apocryphi Syriace. Ed. P. A. de Lagarde. 1861.  
 Sah. = Sahidische Uebersetzung nach R. Pietschmann, G. Steindorff und N. Peters.  
 Sir. = Sira.  
 Sm. = Weisheit des Jesus Sirach erklärt von Rudolf Smend. Berlin, 1906.  
 Str. = Die Sprueche Jesus' des Soehnes Sirachs, herausgegeben von Prof. D. Dr. H. Strack. Leipzig, 1903.

## PRINCIPAL SIGNS EMPLOYED.

- [ ] where a letter or letters are enclosed, indicate that the latter have been supplied.  
 [ ] where a letter is not enclosed, indicate that there has been a deletion.  
 ] after a numeral, serves to separate notes on different verses.  
 | before a letter, serves to separate notes on different words.  
 + = plus.  
 || = parallel.

# T E X T.

## Chapter XXXIX.

- b [בש] ירות נבל a וכלי מיני [ם] b 15c  
 וכן תאמר [ו] c בתרועה d:  
 [מעשי] e אל כלם טובים f 16  
 וכל צורך g בעתו h יספיק [ו] i:  
 [בדברו] j יעריך k [גה] l 17c  
 [ו] m מוצא פיו n [רוח] o:  
 ת . . . o רצונו יצליח 18  
 ואין מעצר p לתשועתו:  
 מעשי כל בשר נגדו 19  
 ואי [ן] נסתר q מנגד עיניו:  
 מעולם ועד עולם יביט 20a  
 ואין נפלא וחזק ממנו: d  
 אין לאמר זה למחז זה 21  
 כי הכל לצרכו נבחר:  
 אין ל' [אמר] זה רע מזה s  
 כי הכל בעתו ינבר:  
 ברכתו כיאר הציפה u 22  
 וכנהר תבל ריותה v:  
 כי [ב] זעמו w נוים יוריש x 23  
 ויהפך למלח [ת] y משקה:  
 [ארחו] תיוז [ל] תמים a יישרו b 24  
 בן לודים c יסתוללו d:  
 [טוב] [ל] [ט] וב[ים] e חלק f 25  
 בן מראש g לרעים h [רעי] i:  
 [ראש הכל] j לחיי אדם k 26  
 מיסו ואש וברזל ומלח:  
 [חלב] חטים [חלב] ודבש  
 דם ענבה יצהר ובגדו:  
 כל א[לה] [ל] [ט] ובים ייטיבו p 27  
 בן לרעים q לרעה r נחפכו:



## TRANSLATION

### CHAPTER XXXIX.

- 15c [With s]ongs of the lyre and stringed instrument[s],  
And thus with a shout shall [ye] say :
- 16 [The works of] God—they are all good !  
And supply every need in its season.
- 17 [By his word] He ordereth the [sun]shine,  
And [by] the expression of his mouth its light.
- 18 ...his pleasure, He maketh to prosper,  
And there is no barrier to his succour.
- 19 The works of all flesh are before him,  
And there is nothin[g] concealed from his eyes.
- 20a He beholdeth from everlasting to everlasting ;  
d And there is nothing too extraordinary  
or difficult for him.
- 21 And no one is to say, Wherefore is this ?  
For everything is chosen for its need ;  
No one is to say, This is worse than that,  
For everything becomes paramount in its season.
- 22 His blessing overflows as the Nile,  
And as the Euphrates, it saturates the land.
- 23 For [in] his anger, He disinherits the nations,  
And maketh a watered land barren.
- 24 (As) his ways are right to the upright,  
So to the refractory are they obstinate.
- 25 [" Good " ] for the go[od] hath He created,  
So from the beginning, for the evil, evil.
- 26 The chief of all things for the livelihood  
of man are :  
Water, and fire, and iron, and salt,  
[Cream of wheat], milk and honey ;  
Blood of the grape, fresh oil and clothing.
- 27 All th[ese] to the [g]ood, bring good,  
So for the evil, they are turned to evil.

יש ר[ווחות לנקס s נו]צרו	28
[ובאפם צור]יסז יעתיק[ו]u :	
.....	
..... *	
אש וברד רע[ב]v ודברw	29
גם אלה למשפטx נו[צרו] :	
הית שןy עקרב ופתן	30
והרב נקמותz להחריםa [רעיםb] :	
כל אלה לצורכם נבראc	
והמה באוצרוd לעתe יפקדof :	
בצותו אותם ישישו	31
ובחקםg לא ימרוh פיוi :	
על כן מראשן התיצבתיk	32
והתכוננתיl ובכתב הנהתי :	
מעשי אל כלםm טובים	33
לכל צורךn בעתו יספקos :	
איןp לאמר זה רע מזהq	34
כי הכל בעתו ינברr :	
עתה בכל לב[כם]s הרנינו	35
וברכוז את שםu הק[דוש]v :	

# Chapter XL.

עסקa גדולb חלקc אלd	1
ועולהכד על בני אדםf :	
מיום צאתוג מרחם אמוh	
עד יום שובו אל אםi כל הינj :	
מיושבk כסא לנכהl	3
עד ל[י]ושבm עפר ואפר :	
מעוטה צניף וצייןn	4
ועד עוטהo שמלת שי[ער]p :	
אףq קנאה דאנה ופחדr	5
אימת מותs תחרהt ורבטu :	

28 There are wi[nds] [crea]ted [for vengeance],  
[And in their fury] they dislodge [the  
roc]ks.

29 Fire and hail, famin[e], and pestilence;  
These too, are for[med] for judgment.

30 Beast of tooth, scorpion and cobra,  
And sword of vengeance to exterminate  
[the wicked.]  
All these for their use are created,  
And they are in his treasure-house against  
the time of muster.

31 When He commandeth them they re-  
joice,  
And in their prescribed tasks do not  
spurn his word.

32 Therefore, at the beginning, I took my  
stand,  
And considering, set [it] in a book :

33 The works of God—they are all good !  
They suffice for every need in its season.

34 No one is to say, This is worse than  
that,  
For everything becomes paramount in  
its season.

35 Now with all [your] heart, send up a  
ringing cry,  
And bless the name of the Holy One.

## CHAPTER XL.

1 A great task hath God allotted,  
Even a heavy yoke unto the sons of  
men ;  
From the day of his going forth from the  
womb of his mother,  
Until the day of his returning unto the  
mother of all living.

3 From the proud occupant of a throne,  
To him who sits upon dust and ashes ;

4 From him who is encircled with crown  
and diadem,  
To him who is enveloped in coarsest  
fabric.

5 Anger, jealousy, anxiety, and dread ;  
Fear of death, strife and contention.



	יעת ניהוץ על משכבו	
	שינת לילה ת[שנחא דעתו] x:	
6	מעט יהלוץ כהנע ישקטוז	
	ומחבא בחל[מחבא יהו] c:	
	כ[ש]תע[ה] d[ה] מחוקס נבשיף	
	כשריד ב[גחג מפני] h:	
7	לעד[ה] רציקו מ[בטחח] j[ק] יק[י] k	
	ומא[י]ן פהד י[תמח] :	
8	.....	
	.....	
9	דב[מ]חזם חרחרח וחרבס	
	שה ושבר רעבq ומי[תq] :	
10	על השער נבראח רעה	
	ומעכחח [לא] תמוש כלחc :	
11	כל מארין אל ארין ישוב	
	ואשר ממרוסח אל מרוסx :	
13	חילץ מעולז כנחל איתקa	
	ומאפיק אדיר בחיו קולותb :	
14	אם [ה]שהח ב[ס]פס[ס] יכלוe	
	כי פתאוםf לנצה יתמ[ו] g:	
15	נ[ג]צח מחסס לא י[ו]נקתו	
	כי שורש הנקן עלa שן בלע :	
16	מקחמיתו על נפתח m נחל	
	לפני כל ידקq נדעכיס :	
17	חוסק לעילמק לא יסוט	
	ונדקחq לעד תבין :	
18	חיי דיו ושכחט ימתקו	
	ומשנחם מוצא אוצרw :	
18a	ילד ועיר יעמידו שם	
d	ימשנחם אשה נחשקחx :	

- While he rests upon his bed,  
Sleep of the night de[ranges his reason].
- 6 For a little they desist, for a moment they  
are quiet ;  
And from them in drea[ms doth he fle]e ;  
Distracted at the vision of his soul,  
(He is) as a fugitive [fleeing before] a  
pursuer :
- 7 Until his desire [for safety] rouseth him  
up,  
And he is amazed that there is no cause  
for terror.
- 8 .....
- 9 [Pestile]nce and bloodshed, fever and  
drought,  
Devastation and destruction, famine and  
dea[th].
- 10 Against the wicked, evil is created,  
And on his account, ruin departeth not.
- 11 Everything from the earth, unto the earth  
returns,  
And that which is from the height, to the  
height.
- 13 Wealth (gotten) from wrong, (is) as a  
rushing torrent,  
And as a mighty stream in the flashing of  
thunder :
- 14 When their m[o]ney is corrupted, they  
va[n]ish,  
For simple fools shall perish for ever.
- 15 The branch of violence shall be without  
offspring,  
For the root of the godless is on the point  
of a crag.
- 16 [They are] like reeds upon the bank of  
a river;  
Before any vegetation do they wither ;
- 17 But piety shall never be moved;  
And justice shall forever be established.
- 18 A life (either) of independence or wages  
is sweet;  
But he that findeth treasure is above  
them both.
- 19a Children and a city establish a name ;  
d But a woman beloved is better than  
either.

20 [י]ן ושכרע יעליצוז לב  
ומשניהם אהבת דודים: a:

21 חל[ו]לב ונבלc יעריכו שיר  
ומשניהם לשון ברה: d:

22 י[פי ותארע מה]מודי עיןg  
ומשניהם צמחיה ערה: i:

23 [ריע וחברנ לע]ת ינהניא  
ומשניהם אשה משכלת: a:

24 אהמ [ושותקת לע]ת צרה  
ומשניהם צדק[ת] o מצלת:

25 זחב וכס[ך] יכינו רנ[ל]p  
ומשנ[יהם] עצה טובהq:

26 חיל וכחz יני[לו]s לב  
ומשניה[ם] י[ראת] אלהים:

אין [ב]יראת יי מהסורz  
ואין לבקש עמה [משע]:

27 יראת אלהים כעדן ברכהu  
וכן [על] כל כבודv חפתה:

28 בניא חיי מתנx אל תחי  
טוב נאסקע ממסתוללz:

29 איש משניה על שלהן זר a  
אין הייו למנות הייסb:

מנעלc נפשd ממעטי [ובד]e  
לאיש יודע [י]סורf מעיסg:

30 [בפי] עו נפשh תמתיק שאלה  
ובקרבו תבער כמו איש i:

# Chapter XLI.

1 חו[י]a למותb מה [מ]ר זכרדc  
[ל]איש שוק[מ]d על מכונתו: e:

איש שליוf ומצליחg בכלh  
ועוד ב[ו]ח[ל]לו לקבלז תענונא:



- 20 W[in]e and strong drink make the heart  
merry,  
But better than either is the love of  
lovers.
- 21 Flute and harp make sweet the song,  
But better than either is a pure tongue.
- 22 B[ea]uty and comeliness are desi[r]es of the  
eye,  
But better than either are the herbs of  
the field.
- 23 [Friend and comrade] guide (each other)  
[for a tim]e,  
But a woman of penetration is better  
than either.
- 24 A brother [and a frien]d for a tim]e of  
distress ;  
But more than either, does righteousn[ess]  
deliver.
- 25 Gold and silv[er] establish the foo]t,  
But [good advice] is better than either.
- 26 Riches and strength make the heart  
rejoice,  
But better tha[n] either is godly [re]ver-  
ence.  
There is nothing lacking in the fear of  
God,  
And there is no need to seek support  
beyond.
- 27 The fear of God is a blessing like Eden,  
And so [above] every glory is its canopy.
- 28 My son, a life of importunity do not live ;  
For it is better to die than to be in  
the way.
- 29 A man that stares at a strange table ;  
His life is not to be reckoned (as) a life.  
[Bestowed] dainties are a loathing of the  
soul ;  
To a man who understands they are as  
pain in the bowels.
- 30 [In the mouth of] an impudent person  
begging is sweet,  
But (afterwards) it produces heart-burn  
like fire.

#### CHAPTER XLI.

- 1 Ah Death ! how [bit]ter is the remem-  
brance of thee,  
To a man living quiet[ly] upon his es-  
tate ;  
[To] a man tranquil and prosperous in  
all [things],  
And who is still [ab]le to take dainties.

- 2 האח למותו מהמ טוב הוקדח n  
לאיש אובדס והסר עצמה p :  
לאיש זקן כושלq בכלr  
סרבס ואבר תקוה it :
- 3 אל תפחד ממות הוקדח u  
זכר כי ראשנים ואחרנ[ים] עמך :  
4 זה חלק כל בשר מאל  
ומה תמאס בתורתv עלי[ן] :  
לאלף שנים מאה ועשר  
אי[ן] w תיכחחחx [היום] בש[א]ל :  
5 גינץ נמאס דורz [מ]רעים a  
ונכבד אוילc [גורד] רש[ע] :  
6 מבן עולה ממשלתf [ת]רעg  
[עם] זרע[ו] הסרה תמידh :  
7 אב רשע יקן[בן] ילדk  
כי [בנ]לל[ו] l יכלמסm :  
8 [אוי]n ה[בם] אנשי עילo  
[עובדי] תורת על[יו]ןq :  
9 אם ת[פרור] על [ידי] אסון  
ואם תולידוs לאנתהח :  
[א]ם תבשלו לשמחת עולם  
ואם תמותו לקללהt :  
10 כל מאפס אל אפס ישוב  
בן[ו] הנק מתחזw אל תחזx :  
11a חבלץ אדם בנזיתz  
אך שם הסד aד לא יכרתb :  
12 פחד על שם כי הוא ילקחc  
מאלפיd איצרותe המדהח :  
13 מוכן[ג] g היום [ימי] מספר  
ומיכ[ב] h שם ימי איין מספר :  
14b הכסה ממנה ואיצר מוסתרן

- 2 Ah Death ! how good is thy sentence,  
To a man perishing and with failing  
strength ;  
To an old man stumbling along—  
An eccentric in despair.
- 3 Be not afraid of death, thy doom;  
Remember that men of the past and  
future (will be) with thee.
- 4 This is the portion of all flesh from God;  
Then why rejectest thou the law of the  
Most Hi[gh] ?  
Whether for a thousand years, an hundred  
or ten,  
There are n[o] adjustments [of life] in  
Sh[eo]l.
- 5 A reprobate progeny is a gen[er]ation of  
evil [do]ers,  
And a foolish brood [are the whelps of  
the wick]ed.
- 6 By an evil son is government shattered,  
And [with his] seed is [constant want.]
- 7 An ungodly father doth a bo[y c]urse,  
For [on his [ac]count he is put to shame.
- 8 [Woe] to [you, ye men of evil],  
[Who forsake the law of the Most Hi]gh.
- 9 If ye are fr[uitful], it shall be for] mis-  
fortune ;  
And if ye beget, it shall be for sighing :  
If ye stumble, it shall be for perpetual joy ;  
And if ye die, it shall be for a curse.
- 10 Everything (arising) from nothing unto  
nothing returns;  
So the profane (proceed) from emptiness  
to emptiness.
- 11 The vanity of man is in his body ;  
But a pious name shall not be cut off.
- 12 Have a care over (thy) name, for it will  
be more constant  
Than thousands of precious treasures.
- 13 Goodness of life (consisteth) in number  
of [days],  
But goodness of name, in days with-  
out number.
- 14b Concealed wisdom, and a hidden treasure!



c	כמה תועלה	k	בשתיים :	
15	טוב א[י]ש מצפין		אולתו	
	מאיש מצפין		הכמתו :	
	מוסר		בשת :	
14a	מוסר	m	בשת שמעון	בנים
16	והכלמו		על משפטים :	
	לא כל	p	בשת נאה	לשמר
	ולא כל	q	הכלם	נבהר :
17	בוש	s	מאב ואם	על זנות
	מנשיא	[ ]	ושר	u על v כהש w :
18	מאדון	x	ונברת	y על שקר z
	מעדה		ועם על	פשע :
	מהבר	a	ורע על	מעלב
19	וממקום		תנור על	רו :
	[מכזות	d	אל]	en וברית f
	ממטה		אציל אל	להם :
	מ[מנע	g	מתת	h ש]אלה i
21a	מהש[י]		בן	אפיא רעך :
b	מהש[בותו	m	חלקות	m מנה
20	מ[ש]אול	n	[ל]שלו	ם מההריש :
b	מהביט		[אל	אשה זרה] o
21c	ומה[ת]	q	[ומם] p	ע[ל משכבה] q :
22c	מאוהב	r	על [דב]	רי s חרפה t
d	ומאהרי		מתת אל	תנאין :

## Chapter XLII.

a	משנות	b	דבר	השמע	1a
	ומחסוך	d	כל	סוד	e עצה :
	היית	f	בוש	באמת	
	ומצא	הן	בעיני	כל	היג :

- c What profit is there in either of them ?  
15 Better is a m[a]n who hideth his foolish-  
ness,  
Than a man who hideth his wisdom.

### DISCIPLINE OF SHAME

- 14a Hearken, O children, to the discipline of  
shame,  
16a And be abashed by my standard.  
It is not fitting to beware of every shame;  
And not every kind of modesty is ap-  
proved.  
17 Be ashamed before (thy) father and mother  
of whoredom;  
Before a king and prince of deceit;  
18 Before a master and mistress of a lie ;  
Before the congregation and people of  
transgression;  
Before a comrade and friend of treachery;  
19 And before the place where thou so-  
journest of furtiveness.

[Of the violation of an o[a]th and covenant;  
Of stretching out the elbow at meat;  
Of refusing to grant a request ;

- 21a Of turning away the face of thy friend;  
b Of reckoning (closely) the parts of a  
portion;  
20a Of silence before an inquiry as to thy  
welfare.

- b Of gazing [after a woman that is a harlot],  
21c And of ascending upon her bed.  
22c Before a friend of reproachful w[or]ds;  
d And after giving, spurn not.

### CHAPTER XLII.

- 1a Of repeating a word thou hearest ;  
Of laying bare any secret counsel :  
So shalt thou be truly sensible to shame,  
And find favour in the sight of all living.

אך עלה אל תבוש	
ואל תשא פניםו לחטאן :	
על תורת עליין וחוקן	2
ועל [משפט] m להצדוקה רשע :	
על חשבוןס הוברק וארחק	3
ועל מחלקות נחלה ויש :	
ועל שחקז מאזנים ופלס	4a
ועל תמחיתת איפה ואבן v :	5a
על מקנה בין רב למעט w	4b
ועל מבוחר מטבר תגרי x :	5c
על אישה רעה y חותם z	6
ומקום ידים רפיתא מפתח :	
על מקום מפקד ידב תספרח	7
ומתת ולקהח הכל בכתב :	
על מיסרר פותח ובסיל	8
ושב כושל [במ] צי[הת] g ונותח :	
והיית וזירי באמת	
ואיש צניען לפני כל חיכ :	
בת לאב מטמנת שקדן	9
דאלת[ת] mh תפ[ריע] שנתני :	
בנעוריה בן תבלחח	
ו[את] נ[ב] רחק פן [תשנא] :	
בבתוליה פן תפותחq	10
ובבית [בע] לה [נ]ל[מוד] r :	
ובבית אביה פן [תהרה] s :	
ובבית אישה [פן] תע[צור]	
[בני ע]ל [בת וול]ל,החוק משמר v	11
[פן] תעשה לה [שב] מהח w :	
דבת עירא וקללת עם	
יהיבשתך y [בע]דת שערז :	



- Only of these things be not ashamed,  
And accept not persons unto sin :
- 2 Concerning the law of the Most High and  
the statute ;  
And of [justice], to administer punish-  
ment to the guilty;
- 3 Of reckoning with a comrade and traveler;  
And of divisions of an inheritance and  
property;
- 4a And of the fine dust of scales and balance ;  
5a And of testing(?) weights and measures.  
4b Of goods between much and little ;  
5c Of estimating the wares of the merchant;
- 6 Against an evil woman a seal,  
And a place of weak hands a key !
- 7 In the place of deposit "tell" (thy money);  
And let all depositing and withdrawing  
be done with forms.
- 8 Of the correction of the simple and the  
fool ;  
Or of a grey-beard stumbling into harlots'  
[ne]t[s].  
So shalt thou have been admonished  
indeed,  
And a man well trained before all living.
- 9 A daughter is a treasure of concern to a  
father,  
And an[x]iety for her dr[i]veth away his  
slumber] :  
In her maidenhood, lest she fade ;  
In her wife[ho]od, lest she be hated.
- 10 In her virginity, lest she be seduced;  
And in the house of her husband is barren.  
In the house of her father, lest she be  
[pregnant];  
And in the house of her husband [lest she  
bear not].
- 11 [My son, ov]er a disso[l]ute [daughter,  
strengthen the guard];  
[Lest she make for thee] a name of evil  
odour,  
A byword of the city, and a taunting of  
the people;  
And put thee to shame [in the con]gre-  
gation of the gate.

- מקום תנור אל יהי אשנב  
ובית סביט סבא סביב :
- 12 לכל זכר אל תתן תאר  
ובין נשים אל תסתויד :
- 13 כי סבנדו יצאן עש  
ומאיש רעת אשה :
- 14 [[סובל רועה איש סטוב אשה  
וב[[ת מחפרתס תביע [הרפה] p :
- 15 אזכר נא q מעשי אל  
וזה הויתי ואספירה :
- באמרו מעשיו נוצרו  
ופעל[[י u רצונו v הלך w :
- 16 שמש ז[רה] x על כל נגלתה y  
וכבוד z יי על כל מעשיו :
- 17 לא הספיקו a קדושי אל b  
לספר c נפלאות יי d :
- אימין e אלהים צבאיו f  
לה[[חזיק g לפני כבודו :
- 18 תהוה h ולב i הקרן  
ובכל מערומיה k יתבוב l :
- 19 מהוה m חליפות n [[נהיותס  
וסנלה הקרס נסתרות :
- 20 ל[[א n עדר q סמנו כל שכל  
ולא חלפו r כל דבר :
- 21 ג[בורתס חכמ]תו תבן  
אחדו הוא מעולם :
- ל[[א נוסף u ו[[לא נאצל  
ולא צריך v לכל סבין w :
- 23 הוא x הי [ועומד y לעד]  
ולכל צורך z הכל ישמע a :

- In the place where she stays, let there  
 be no lattice,  
 Nor a chamber (?) viewing the entrance  
 round about.
- 12 To any male, let her not show (her)  
 figure ;  
 And among women, let her not direct the  
 conversation;
- 13 For from a garment proceeds a moth,  
 And from a woman, a woman's wicked-  
 ness.
- 14 Better is the wickedness of a man than  
 the goodness of a woman,  
 And a daughter causing shame poureth  
 forth reproach.
- 15 I will remember now the works of God,  
 And that which I have seen will I recount;  
 By his word, were his works fashioned,  
 And the work[s] of his pleasure hath He  
 created.
- 16 [As] the ri[s]ing sun is revealed over all,  
 So is the glory of the Lord over all his  
 works.
- 17 The holy ones of God do not suffice  
 To declare the wonders of the Lord ;  
 God hath strengthened his hosts,  
 To make [them] steadfast before his glory.
- 18 He hath fathomed the Abyss and the  
 heart,  
 And understandeth all their subtleties;
- 19 Declaring things that are past and things  
 that are to come,  
 And bringing to the light traces of secret  
 things.
- 20 [No in] sight is lacking to him,  
 And no matter glides past him.
- 21 The mighty acts of his wisdom hath He  
 adjusted;  
 And He is of one (mind) from of old.  
 [There] is no[thing] to be added and]  
 nothing to be subtracted;  
 And He has no need of any master.
- 23 He liveth [and abideth forever],  
 And so everything is obedient to every  
 purpose ;

- 24 בלם שונוכס זה מוהס  
ולא עשה מהם שו[א: d]  
25 זה על [ז]ה חלף מוכו  
ו[ ]מיס ישב[ע] ל[חביט תארוז:]

# Chapter XLIII.

- I ת[ואר] מרום רקע מחרב]  
ועצם שמים מביטס הדורו: d  
2 שמש מביעס בצאתו המה  
מה g נורא מעשי יי[hi:]  
3 בהצחירו[ו] ירתיו[ח] תבלא  
לפני הרבו מי יתכלכל:]  
4 כיר נפוחם פהס יצק  
שלוחק שמש ידלוקק הרוב:]  
לש[ ]ין מאורס תנסר נושבת  
ומנוחה תבוהס עין[ w:]  
5 כן גדול x יי עושהו  
ז[ב]רכרו ירוין[ y בארהוז:]  
6 זנב ירה זרה aha [ב]ערו [י]שובת  
זמ[ ]משלת [ל]נעה ואת עולם:]  
7 ז[ו]מ[מ]ני d מועד זמני חום  
ז[מ]נפע[ע] [ב]fr בתמופתו:] g  
8 חדש כשמו h הוא מתחדש  
מה נורא בהשתנותו:]  
כלי צבא ינבלא מרום  
מרעק[ ]רקיע מהורתו:]  
9 תואר שמים והדר כוכב  
ז[עדי] n מהורס במרומי אלס:]  
10 בדבר אלס יעמד הקר  
ולא ישנוס באשמוחתם:]  
II ראה קשת וכרך עיש[ ]ת[ו] u  
כיר מאד נאדרה w [בכב]וד:]



- 24 And each one varies, one from another;  
None of them, hath He created in vain :  
25 One thing surpasses another in its good,  
And who can be satiated with beholding  
its beauty ?

### CHAPTER XLIII.

- 1 The b[eauty of the height is the clear  
firmament],  
And a brilliant prospect is the body of  
heaven.  
2 The sun, when he goeth forth, poureth  
out warmth ;  
How wonderful are the works of the Lord !  
3 At his meridian, he maketh the world to  
glow ;  
Before his heat, who can maintain him-  
self ?  
4 (As) a well-blown furnace (makes) the  
coals red hot (in the smelter),  
(So) the sun, when it is sent forth, sets  
the mountains in a blaze;  
A fork of light consumeth the world,  
And his fire scorcheth the eye ;  
5 For great is Jehovah his maker,  
By whose words, he runneth along his  
course.  
6 And even the shining moon wanes accord-  
ing to its time,  
Though it is for perpetual rule and an  
everlasting sign;  
7 By it are the seasons and the times  
of the statute :  
Shining, it vanisheth in its circuit.  
8 The new moon according to its name  
renews itself ;  
How wonderful is it when it changes !  
c The beacon of the host wanes on high,  
Leaving the firmament aglow from its  
shining.  
9 The beauty of heaven is the glory of the  
stars ;  
And a harmony of splendour is in the  
heights of God.  
10 By the Word of God does the decree  
stand fast ;  
And they sleep not during their watches.  
11 Behold the rainbow, and bless its maker,  
For exceeding majestic is it in glory ;

12	הונג x הקיפה בכבודה y ויד אל z נטתה בנ[כורה a]:
13	נערתול תתוה e ברק d ותנצה זיקות e ב[משפמ f]:
14	למענ[ו] g ברא h אוצ[ר] ויעף [ענן כרשף]:
17	קול רעמו יהילו ארצו עלעולן [צ]פון k סופה וסערה l:
18	[כר]שף יניף m שלנו וכארבה ישכון רדתו: תיארח לבנה o ינהרק עינים ומסמרוq יהמה r לבב:
19	וגם כפור כמלה s ישפך z ויציין כספיר u ציצים v:
20	צינת רוח צפון ישיב w ובקרב x [ים] יקפא מקורו y: על כל מעמד z סים יקרים a וכשרין b ילבש מקיה:
21	יכול c [הרים] כהרב ישיק d וככה e צמהים כלהבה:
22	מרפא כל מערף f ענן מלג רעיקף h לדשן i שרבן
23	מחשבתו השקי[ע] k רהב l ויט[ע] m בתהום n איים o:
24	יורדי הים p יספרו קצהוף לשטע אוונגר nשתומם

- 12 A circle it describeth in its glory,  
And the hand of God hath stretched it  
out with might.
- 13 His rebuke scribbleth the lightning,  
And maketh brilliant the flashes thereof  
in judgment.
- 14 For this reason, hath he created a treasure  
house,  
And maketh the clouds to fly as winged  
things.
- 17 The voice of his thunder maketh his land  
to reel ;  
The whirlwind of the north, the tempest  
and the dust storm !  
  
As winged things, He maketh his snow  
to fly,  
And like a swarm of locusts, when they  
settle, is its descent.
- 18 The sight of its whiteness blindeth the  
eyes ;  
And the heart is dismayed at the raining  
of it—
- 19 And also hoar-frost he poureth out like  
salt,  
And maketh it to bloom with flowers like  
sapphire.
- 20 The cold wind of the north He causeth  
to blow,  
And in the heart of the [sea] He con-  
gealeth its fountain.  
Over every standing water He placeth a  
sheet (of ice].  
And as a breastplate He clotheth the  
pond ;
- 21 The vegetation of the [mountains], it  
burneth like drought,  
And quencheth the young shoots like a  
flame.
- 22 The healing of everything is the distilla-  
tion of a cloud,  
And the falling dew is to render fat the  
barren land.
- 23 His thought made Rahab to subside,  
And in the Deep, hath He planted the  
isles.
- 24 Those who go down to the sea tell of its  
bound(s),  
And at what our ears hear we are astound-  
ed.

25	s שם פלאות תמהיו מעשהו טין כל חי ונבירות רהבט :
26	למענהו v יצלה מלאך w ובדבר[ן]ו פעלו נוצר x :
27	עוד כאלה לא נכסף y וקין חבר הוא חכל :
28	נ[גד]לה עוד כי לא נחקר z והוא גדול מכל מעשיו :
29	נ[ורא ייי] מאד מאד ונפלאות דבריו a :
30	ט[גד]ל[י י] יי הרימו קול בכל תיכלו כי יש עוד b :
	מרוממו החליפו c ואל תלא כי לא ת[חקרו] :
32	רוב נ[סתרות] d ט[אלה] מעט ראיתי ממעשיו :
33	e אתה חכל [עשה ייי] f ו[ל]המידים נתן חכמה [ :

- 25 Therein are wonderful things, the marvels  
of his work.  
Variety of all living ; and the mighty  
ones of Rahab.
- 26 For his own sake, He maketh his work to  
prosper—  
And by his word is his work fashioned.
- 27 There are many more things like these,  
and we cannot exhaust them;  
The final Word is, He is The All.  
Let us still magnify him, for He is un-  
searchable,  
And He is great beyond all his works.
- 29 Exceeding wonder[ful is the Lord],  
And marvellous are his words,
- 30 Ye that magnify the Lord, raise your  
voice[s]  
As much as ye are able, for there is still  
more ;  
Ye that exalt him, renew (your) strength  
And faint not, for ye have not yet search-  
ed him out.
- 32 There is a multitude of hidden things  
beyond these,  
(But) a few of his works I have truly  
seen ;
- 33 All things hath the Lord done,  
And to his saints hath He given know-  
ledge.



# CHAPTER XXXIX.

15]a GL: lips|b S: מני recount |c GLS pl|dS + וּבְתוֹדִיתָא, for which GL bear evidence, though they om. Hd. 16]e after GLS | f G L S strengthen by the addition of an adv. |g 12, 5. 15, 12. 32, 17. 42, 21. II Ch. 2, 15. |h suff. refers to צורך not to אל a|j read with M; subject is מַעֲשֵׂי a; 15, 18. 31, 12. 42, 17. Jer. 48, 26. The frequent use of Hiphils in Sir. illustrates the development of secondary stems in late H; b is a variant of 21b, 30c, 21d, 34d, 33b, 30b; S34b is conflate. 17]j after GL. Place S21f after 16b and regard G17a b as doublettes of 21 a b|k S: טָעַרַב; G: ἔσθη |lG = נָר, Ex. 15, 8. Ps. 33, 7. Sm. falsely נָר (Lv. 24, 4. Ps. 132, 17) which means "lamp" and cannot be regarded as a translation of שֶׁנֶּשֶׂא. The confusion of G and S arose from the absence in the original H text, of words for "water" and "sun," though the ideas of "rising" and "declining" were evidently suggested. G, reflecting upon the incident of the Red Sea, applied these to the rising and recession of the waters, while S, associating 16a with Gen. 1, 31. applied them to the rising and setting sun. Pr. 4, 18. Sm., apparently seeing the weakness of נָר, adds בָּסָרוֹם, for which there is no support in the Cod. |m after GL|n is used for "sun" in Job 31, 26 37, 21. Hab. 3, 4. The deleted צ is dittog. from m; S may have read בָּצָאָתוֹ falsely for סָדָנָה to balance the erroneous טָעַרַב for H יַעֲרִיךְ. 18]o text illegible; G differs from S, making the recovery of H difficult. |p G = בָּחָסָר 19]q סָסוֹתָר 41, 14. 16, 17. Wisd. 1, 8-10. 20]b is a variant of 18b and so should be deleted (Sm.); c is a gloss on d 21]r S repeats |s S + טַב and omits ח in מוֹה 22]t after GS|u CN make subject personal, without changing the gender. G = הַצִּפְנִינָה, but Herk.: ἐπέκλυσε as in Dt. 11, 4. The word is NH, occurring only once in the Qal in OT., Lam. 3, 54; Hiph. II K. 6, 6 |v תַּבֵּל; G: ξηράν, in much the same sense as אֲרֵץ. Subj. of הַצִּי is t; yodh is a vowel letter, or, if transposed with wau, may be regarded as the third radical, which is generally omitted in third fem., but by analogy with first sing. may remain, 50, 10. Is. 65, 11. 23]w after S; G accus., L nom., M illegible. |x emend S דָּאָן to אָנָד, Af. of נָר, to expel; see L for = |y so Sm.; L: siccata est terra. 24]z after M; L a appears to be a defective rendering of S|a after GLS|b M: יִשְׂרִיִם, Is. 40, 34|c so Sm. after GS|d S free. 25]e after GS|f GS: create. 38, 1 and often. |g S: in the beginning |h delete טוֹב, dittog. from a or influenced by 21c S (?). Noeldecke, as quoted by Sm., inserts ἀγαθὰ καὶ in G|i G 39, 4. Wisd. 18, 9. Tob. 12, 7. Pr. 16, 4. 26]j so Sm. after GS: S often corresponds to H צוֹרֵךְ (G χρεία); S + דְּמַתְּבְּעִי |k S + דְּבָנִי |l S attaches to a|m G attaches to b: S coordinates with the following word; it should be in the const. Ps. 81, 17. 147, 14|n S: both grape and red grape. Sm. draws attention to the play on "blood of grape" and "cream of wheat." |o S: vestment and clothing Ex. 22, 26. Notice play in G: πῆρ, πῆρός; ἄλα, γάλα. 27]p G: εἰς ἀγαθὰ; S ptep. pl. |q L + et peccatoribus |r M: לִזְרָא to loathsomeness. 37, 30. Num. 11, 20.

28]s so Sm., after G|t GL=אסורים (?) Ps. 2, 3; and ינתקו Jer. 5, 5; L, probably, στερεώ, instead of στερέω. Is. 41, 15 GH |u 42, 10; S: עקרון Job 14, 18. 18. 4. 9, 5. c d are obliterated in Cod.; Sm. reads כלה for συντελείας, but S=קצר (רונזא); S מחיון was falsely read by G as מנחיו (ἐκχεούσιν). Ez. 6, 13. Zach. 6, 8. 29]v so Sm. Le. et al., after G and emended S|w GS: death |x S: לדינא, an error for לעדנא. With the exception of the omission of ע, the S stich agrees with the refrain (?) of the chap. cf 16 b (notes); GH may have followed S. If b is original, perhaps it should be read after 30b, as it breaks the connection of thought here. 30]y G pl. 12, 13. Dt. 32, 24. |z Lv. 26, 25. Notice the word play in b and 28a in S|aDt. 13, 16. I Sam. 15, 8. |b after GLS |b, GL om. M begins stich with נס as 29 b; S om.cd, which points to their being variants of 16b or 33b |c M: נבחרו, 21b|d detach wau from following word and add it to d (M). G=בארין|eG: need, taken from H c|f L sing. 43, 14. Job 38, 22-27. 29, 34. 31] Compare S דפקר with H יפקרו 30d |g G: in their times; S: and all their days |h could be either Qal or Hiph. Ps. 78, 17. 105, 28; GS.: transgress |i M: פיהו 17d. 32]j HS 25 b|k 8, 8. 38, 3|l S+כתובן and pl. verb, with בנינשא as subj. 33]m M: הכל |n S, an abbreviation for צבותא |o 16b. 34]p after M|q S 21c; Sb+קפיסין (כפיסין) |r באוצרא after M; GL: be approved. 21b. 35]s MG+פה|t G first pers. pl.; S+לאלהא|u S: to his name |v S om. G=κυρίον.

## CHAPTER XL.

1]a NH Gn. 26, 20. 3, 21; M 39, 33; G = χρεία which corresponds to S צבותא, though the latter cannot be a direct || to H, which = צורך 39, 16. 26|b S pl.|c in Sir. generally || to G κρίζω and S ברא, though in OT it means to divide |dM: עליין |b is under the government of הלק |e in OT without wau, in NH with. S: race (?) |f S pl.; G: Ἀδάμ |g G om. suff but pl μητρός αὐτῶν, S pl.: נפקו |h 46, 13. 50, 22. 51, 5. Jon. 2, 3|i G: ἐπὶ ταφῇ but AC: ἐπιταφῆς; L: sepulturae. M: ארין |j G: παντῶν; S: to the land of the living; M: ארין, Job 1, 21. 2] H om. but in GLS, which see. ἡμέρα τελευτῆς is one of the series of evils, which constitute the heavy yoke of 1b and so, contrary to Sm., may be coordinated with the other expressions. Entire v2 is in apposition with predicate |in 1 a b, Wisd. 1, 13. 2, 24. 3]k Aram. constn; in OT always with על; M illegible, S pl. G sing. |l S: of the king, G: ἐν δόξῃ in glory. |l of locality, cf לאהור 49, 5. 12, 12|m M: לובש and לבש; G=לשה (?) Sm.). Job 2, 8. Is. 47, 1. 26, 19. Ps. 7, 6. Job 34, 15. Koh. 3, 20; "clothed with dust and ashes" does not occur in O T. 10, 9. Esth. 4, 1. |l ער is frequent in later construction. 4]S only "crown." 11, 5. 47, 6. |o II K. 1, 8|p G: a garment of raw flax; L falsely ligno for ligo; Ex. 22, 26. Gn. 25, 25. 5]q GS: anger, 30, 24|r S attaches to b|s 43, 17. Ps. 55, 5. Ex. 15, 16|t after M; Tiphah formation, N H form תהרות. 34, 29|u without yodh in 11, 28. 32, 9.

11, 9. *a b* are under domination of 1a|v adverbial accus. SG with prep ; substantive, but could be const, inf. 46, 19. Is. 48, 16. |w so CN *et al* after G. S obscure, perh. סנר להון should be read סנדל הון ; S נדל means "to shake," "agitate," while הון is Nestorian for הניא "mind," "intelligence" (= Hב). G could be a free rendering of העיר (Le. העירה), Koh. 2, 3|ת after M, Ps. 34, 1. I Sam. 21, 14. 6|Sa *b* om.; H for *a* is very difficult; the pl subj. of readings proposed, refers back to the series of evils enumerated in v. 5|y text uncertain; the reading proposed is remotely possible |z Versions throw little light on the text |a G: from him or it |b with Sm.|c (?) G: σκοπιās, Sm. κοπιᾶ |d "to look this way and that" in perplexity, corresponds to G "terrified" and S "deliberate." Is. 41, 10|e GS : in vision of |f S : of the night |g implied in ἐκπεφυγός along with שריד, or else is wanting |h GL falsely "war" for "enemy," 7] Cod. badly defaced |i after S, which Sm. rightly points out, is often a translation of H צורך (13, 6), which may have been written here by a scribe for רצון |j G: safety. . |k Cod. apparently, also GS |l proposed readings give the sense of GL and may be accepted tentatively. 39, 18 H S ; 8]H entirely obliterated; G connects with 39, 28. 29, 30; with its reference to cattle, it is unsuited to its present setting. See Sm. for full discussion of verse. 9] G only *a*, S om., L *a b*|m 39, 29 H S. 41, 5 M|ת L=תהרה, 5 *b*|o G falsely: sword. Dt. 28, 22 (emended) |p so L|q Sah. = מכית (Sm.) 10] S om.|r only here in Sir. as || to ἀνομός, 39, 27 |s G : τὰτα πάντα |t after M |u M: רעה. 44, 17; in O T. usually with עשה, Jer. 4, 27. Ez. 11, 13. 11]v 41, 10 G.|w G=מים|x G=ים, Koh. 1, 17. 12, 7. Wisd. 16, 14. 12]om. in H, but found in S G; *b* only in L. 13]y after M G; delete אל, as dittog. from 11 *a*|z so Sm. after G; collective |a see Sm. for a full treatment of this verse, especially on איתן. The figure is intended to represent the evanescence of wealth |b Job 6, 15. 14] construction of G in *a* is impossible |cd proposed tentatively |e after S; S om. *b*|f G free or = פשעים |g pl. after G. 15]h after M G S ; Job 14, 7. for meaning of S|i S : shall not be; G: shall not multiply branches. L also supports the reading proposed. M : יכה בו Hos. 14, 7. Ps. 80, 12. Job 8, 16. |j G: unclean; S: עקרהון, should be attached to *a* instead of *b* |k M : inhabits (ען). Notice play on S שנא and עקר; the latter means to extract a root (of a tooth). 3, 28 G 23, 25 G. 16]n acc. to D Gl, S: planta clavicula agens, = G λινόζωστis, Brockelmann. |m cf use of שפה |n after S G; Prof. McCurdy (in seminary) explains as סטר having originated from יורה (the autumnal rain) which was falsely transcribed for ירק, cf. S'o subject is 1, Job 6, 17; M: לפני נדעכה. 17] 8, 5 H S G. 42, 4. 22, 22. G S 6, 1 G S H. 50, 24. S here=H הכידיים G: χάρις |cf versions for vv. 23, 27; note similar confusion of עת and צורך in ch. 39; in Job 22, 15 S is a translation for עולם |r G S L=ברכה, which Sm. reads |s S: and the works of just men. 18]t after G; M: יוהר, Pr. 25, 16. L begins verse with fili |u 16, 14. Koh. 4, 9. 9, 5. M שכל, "skill" may suggest הרש (G: ἐργάτου) "skilled work" |v pl. to agree with double subj. |w M: סיכה. 19] S H four stichoi; GL only *a d*. H is a retranslation from S (?); *b* c



should be deleted as corruptions or glosses. The two final words in S<sup>b</sup> are dittog. from 18<sup>b</sup> and the rest is a corruption of *d*. נִמֵּץ is a retranslation from S; emend S כְּנִיָּא to כְּנִיָּא (so G); יִפְרִיָּהוּ was written in the interest of נִמֵּץ but יַעֲמִידוֹ is better; S וַאֲיִקְרָא רְכוּתָא are unsupported. 19]א 36, 29. 20]y S is used attributively, but עֲתִיקָא is a substantive as well as an adj; G = שִׁיר (Le. et al.) 32, 5. 49, 1|z S sing., due to omission of wau between the nouns. 19, 2. 31, 28. Hiph. not found in OT and only here in Sir.|a G L: love of wisdom, perh. מִדַּע, 3, 13. 13, 8. 21]ב M: חֲלִיל |c S = *ἑρμῆα*, which Barhaebraeus explains as "flute" (Sm.) |d G: sweet; S agrees with H ἡδῶνα Pr. 25, 15. 22]e with Str. and P.|f 36, 27. 11, 31. 34. S also a substantive : רִנְתָּא. The word is sing. in G L S. 45, 12 G|g is subj. in G|h 43, 21: pl. not in O T and sing. not in Sir.; Sah. ḡlōḡ, nom. instead of accus.|i M: שְׂדֵי Ez. 16, 7. G: ἀγροῦ (? Sm.) After v. 22 there are several lines written on the margin, for the translation of which, see C N. 23]j after G S. 7, 12. 41, 18. |k G: ἀπαντῶντες; S: נִתְקַרְבֹּן (emended by Sm.) The word is evidently N H, as in O T it could not correspond with either G or S|l G L = מִשְׁנֵלָה; S free. Pr. 19, 14. 24]m G pl.|d with Sm. Str.|o after G M. 25]p 37, 15|q after L S, cf G 9, 15. 37, 7. 8. 26]r L read S as מִפְקִיתָא instead of תּוֹקְפוֹ, the former meaning "spiritual force" (facultates) as against "physical force" of the latter; in addition, L transposed the words |s with Str. Le.: G: elevate the heart, cf. 31, 20 where ἀνψῶν ψυχῆς = joy of the heart (Sm.) G 1, 12. 23, 27; and further 7, 35. II. Ch. 17, 6. Dt. 17 20|t see note on 39, 18, where GLS (?) read as here. See S for additional lines written after 26d. 27|u 17 a, 23a; S has passive verb in the three cases |v S + מָן Is. 4, 5. 28]w after M G S L. |x L free; L for b: it is better to die than be in want. S: it is not good to die but it is good to live |y literally "to be gathered." |z Ryssel connects with מִסְלָה, 30, 17. 29]a S pl. 6, 10. 14, 10|b S free; L: his life is not a life even in thought |c after M, cf. 31, 16 where G μισθῆς = סִנְא, used here. Wisd. 4, 11. Dan. 1, 8 (בָּאֵל) |d G M = suff. |e after M, 36, 24. S: who loves dainties. |f after M|g M: מִיעֵים; L G = יִמְנַע; S: they are as fistula of the bowels. G 29, 28. 37, 30. 30]h after G S L; לֵאִישׁ is drawn from 29 c (Sm.); 19, 2. 6, 4. (cf v. 2) Is. 56, 11|i M: כְּאֵשׁ כּוֹעֶרֶת, as a consuming fire. Jer. 20, 9; G S om. כְּטוֹ.

## CHAPTER XLI.

1]a after M|b Ez. 13, 18|c S: how evil art thou, 40, 9. 10, 11. 11, 28. |d Sm. Le.: שְׁקִים, but there is undoubtedly a letter between ק—ש; here in the sense of שְׁלוֹם, to which S עֲתִירָא corresponds, though it could not be directly a translation of εὐχῆς. The word generally expresses "rest", but here the "ease" resulting from prosperity. 1 Ch. 4, 40|e is either "substantial" or "local" (Aramaic use). 44, 6. |f G: undistracted |g 8, 10. 11, 17|h S = עֵרֶן |i 40, 13. 26, 2. 7, 6. |j in later books in much the same sense as לָקַח. 12, 5. 15, 2. 31, 3|k

37, 29, 30, generally collective. 2] cf v. 1 | m after S | n 38, 22; S: how dextrous art thou. L: iudicium | o Job 31, 19. Pr. 31, 6 | p Is. 40, 26, 29 | q, transpose, ינקש and כושל, reading for the former זקן; S: סכא; G: ἐσατογήρψ. Both G S have only one word for "stumbling". Jud. 19, 17. M has two readings: ונקש and כושל and ונקש ומושל | r S + | t L = חכמה; S: and there is not in him strength to work. 3] v S = הלך | G of b free, II. Esd. 3, 7. Wisd. 1, 13. 2, 24. 4] G L = חוקך. 38, 22 | v = חוק. G: εὐδοκία | w after M | x G M = היים, 14, 12. 16. 5] y Gn. 21, 23. Is. 14, 22. M: בן (C N). G: βδελυρά, only in "B," in all other Mss. βδελυρά | z so Halevy (quoted by Str.) after G S; M: דבת ערים, 42, 11 c | a with G S | b S: race; in G the meaning is included in the ptp., which Sm. refers back to a possible אהלם | c S mutilates the word | d with Sm. Is. 1, 4-6. 6] e M: סבין ערל | f G: inheritance | g with Le. | h so S; G = חסד (CN): see notes under 40, 17. | i With Sm.; S: נעמר. 7] j with C N et al. קלל is the word generally used in such a case. 3, 9. 16. Pr. 30, 10, 20, 20 | k S + כאנא "upright." | l C N et al. after G S | m S = בעלמא "in the world." G pl.; subject is indefinite. 8] n so G | o with Le. after G S; S erroneously להן | p cf. 40, 3. Aram. constn. | q G + אל, 46, 5. 48, 20. 9] G L only a b (= H d); S om. b | r after M | s G: if ye be born | t G is dittog. from b. G a is conflate. S 9 b is a variant of 7 a. 7, 34. 38, 16 | u M: לקללה. 10] For a cf 40, 11. Is. 20, 17; M: אונים (ם) in both cases | v M: בן | w notice assonance with תסותו 9 d; G: ἀπὸ κατάρας; S: his end | x G S: to destruction. Is. 41, 24. 11] y M: בני. S om. a Job 13, 28. Ps. 32, 3. Sir. 14, 17. | z 47, 19 and four other instances in Sir. | a G: of sinners | b G: οὐκ αγαθόν. S: נתסעה (perh. נסמעה), 39, 9. 44, 10. 47, 22. 12] c Koh. 8, 15; S: נלוד | d G L = "many" | e M: סומית | f after M; S דעתא makes no sense and should be read דעותא "of riches"; L: precious. G: of gold. Pr. 21, 20. Hos. 13, 15. 13] S om. vv 13-18 | g after M, the abstract noun (Sm.): attach ים to חי to constitute the pl. and restore the lost ימי | h after M | i G = יאמין (?). 14 b c] G a should be read after 15 c | j Hoph. not in O T.; M: מסותרת, Pr. 27, 5 | k M: תעלה. 15] 4, 23. 32, 18. Pr. 12, 23. 10, 14. 14, 33. 14a] m G, which was originally αἰσχύνη, may have passed through ἡσυχία, (?) to εἰρηνῆ, | n G = שמר (Sm.) 16] G begins line with τουργαροῦν, | o G: by my word. Sm.: κρίματι; M: משפטו | p 14, 3 | q G = (?) ללכלם | r G (?). 16] s G pl. | t M: פחו Gen. 49, 4. Hos. 4, 11 | u after M G | v after M G | w 7, 13. Nah. 3, 1. Ps. 59, 13. 18] x G: judge; L: chief = G (?) סדין (Sm.) | y G: ruler; L: judge | z G free | a M: שותף 42, 3 M. Aram. is the same. | b G: injustice. 19] c L: de furto, 8, 18. (G: κρυπτόν); M זד seeks to correct the meaningless זר. Dan. 2, 18. 29. | d Ez. 16, 59. 17, 16. 18, 19; S: דמבטל | e G L: God | f emend S וקיסא and וקיסא, "compact", "agreement". | g after M | h after M, 4, 3. 4. | i after M. 20] j after G, 48, 10. L: ne avertas faciem | k an Aramaism (Sm.) M: טיהשע פי | l after M | m so M, 42, 3. 21] n M: משואל | o after G; Le. sees traces in Cod. 21c] p so Sm. but (?). G: μὴ ἐπιστῆς. 22] q after G | r G pl. | s C N et al. | t M: דבר חסד; G pl. v 7. 31, 31. שאלה (M b) is explanatory.



# CHAPTER XLII.

1] a G: καί | b Pr. 17, 9 | c 11, 8 | d only here with ס 6, 9 | e M: על אור | f only here and 32, 10 as an adj. (Sm.); L = אין כשת (?) 4, 21 | g 44, 23. 46, 19. | h G: ἡ περί; M: אל | i 4, 22. 35, 15. II. Ch. 19, 7 | j with Sm. C N after G. 2] k 49, 4 | l prior to 39, 15 (also 43, 7. 12) with wau; after 39, 15 (except 38, 22) always without | m after M G. Delete מצדיק as dittog. | n 13, 17. 10, 29. 3] o G λόγου = שיחה (?) 13, 26. 11, 8 | p N H, 12, 13. 14; M: שותה | q written above אדון | r L G free, 41, 21 | s G L: of comrades; M: וישר, perhaps for וירשה, Jer. 32, 8. Pr. 8, 21. 4a] t G: concerning precision, 16, 25 G; G om. 5 d | u Sm.: erproben. | v M: ואפה אפה. 4b] w G: πολλῶν καὶ ὀλίγων 5c] x with Sm. Str. for the entire stich; G reading falsely מחי (Ez. 26, 9) for סמחיר rendered the stich: making the side of a knavish servant to bleed. See Sm. for discussion of verse and cf 7, 18. 37, 11. M מוסר is an explanation of, (מ)סחיר one of the meanings (primary) of which was to practise, then teach. See Lexicons. G 5 a b are om. in H. 6] y M טפשה is explanatory, apparently בערה בערה, Ps. 49, 11. 73, 22. Pr. 30, 2 | z G: σφραγίς + καλόν | a G = רכות; Job 24, 16. 7] b after M, Ps. 31, 6. Lev. 5, 21. | c G L: number and weight; perhaps appende = הספו; M תחשוב is explanatory. | d M: ושואה ותהה, cf Aram. נהה, Ezr. 6, 1. 8] e M: מרדות | f, G S 41, 2 c. Under נוטל and between the lines is שואל; M: כושל ועינה בונות; f is made up from both נוטל and ישיש; only one word for old man is necessary. | g 9, 3 | h Some G Mss.: περί πορνείας | i N H 13, 13 Ezr. 4, 22. See D Gl.; notice the art of the writer in playing upon זרה, a word similar in meaning to זנות | j 31, 22 G S | k 40, 1. 9] See C N for text and translation of M 9-11 | l after G L (Sm.); S = יקר; M 31, 1 | m after M | n 31, 1. 47, 23. 40, 6 | o. ובכתוליה (b) are dittog. from word below; excise and transpose with תנור in a, converting the former into תבלה = G παρακάμψη — Gn. 18, 22. Ps. 32, 3 | p convert תנור into תנור | q [א]ת נב[ר]ה into G: συνψηκῦα, S: בעלה. 10] q Ex. 22, 15; S = פרה or freely פרה | r G: μή ποτε πάραβῃ (?). Is. 49, 21. Job 3, 7. | s with Sm.: M: פחזה | t Sm. Str. P. after G L. 11] u after G, L (luxuriosam), 18, 33 | v with Sm. P. after G L: S: establish | w G free. Payne-Smith, as quoted by Sm. reads S סריא; M: סרר, Aram. and N H. Jer. 49, 7 | x S 16, 10, where S ארשונשא || to H זון לב לב; G: ערלת לב which S may have falsely read here for עירוקלת | L = געלת (?) Ez. 16, 45 | y after M | z S: דקריתך, which may account for the omission of "city" in S c; S + ברטוניא דעמא (c) | a S: let her not go out | b C N render by "chamber." Sm. + תכות [uebernachtet]; some such addition is necessary | c S = באין (?) | d S: court. 12] e S = תחזה + כלבך | f G twice, or ἐμβλεπε refers to g. κάλλεα can only refer to f. Perh. M should be הנה "her charms" and f changed to תרא | g with Le. after GS: Pr. 8, 2. cf Esth. 2, 3. 9. 13 and notes in Sm. | h M: הסתיד; Hiph. not in O T. 13, 22 S. 13] i S: into a garment | j S: falleth | k L = באמת (?) 14] l after M | m M: רע; G = ptep. (?) | n with Sm. | o after

M H; G *κατασχύνουσα* is either a corruption of a derivative from *καταχέω* or else is || to תביע, which is wanting; L may be construed with either G or H | p S is a corruption for חפרא. 15] q 51, 8. 45, 16. | r after S; G L pl. | s M for t, but better for אלהים. So G S L | t so S (Str.) G L om. verb; G L om. d | u S: וכלהין | v after S | w with S בריה; see notes under 40, 1. M: לקה. 16] x after G L S (Le. *et al*) | y G: looks down upon everything | z, S: mercies 44, 2. Ps. 145, 9. Is. 59, 19. 17] a G=הפלה (?) Ps. 4, 4, suggested by b | b Job 15, 15. | c S+greatness. 39, 16 a S; M: נבורותיו | d G S om. | e yodh is a vowel letter; M: ארביין | f S=לאהביו; Sm. emends S to להלהי (=יראיו). Ps. 103, 21 | g after M. 18] h 16, 18. 43, 23 | i L+homium | j N H 3, 21. 43, 28. Zaqeph should be placed over the final syllable | k L: astutia; S: thoughts, 1, 6 G S | l 16, 23. For S+, see 43, 2 | c d in G L S. With G c d, H 12 a, cf *σημείον*. Is. 41, 23. 19] m S pl | u 11, 19 G H. S+ירבוהי | o after M. 48, 25. Is. 41, 22, 23; both n o are wanting in O T. | p G L: footstep. 14, 22. 20] q G: οὐκ ἀκρύβητ | r M חלף בני I Sam. 30, 19. Is. 40, 26. Sir. 46, 12. 21] S ננבורתא in 20 b belongs to 21 a; G L amplify b. 48, 25. Ps. 106, 48. | s after M | t 5, 10. Job 23, 13 | u with Le. *et al.* after G L. S om d | v 39, 16, notes | w Ezr. 8, 16. I. Ch. 15, 22. G free. 22] H om. a b. G a σπυθηρος = בידוד (?), an error for מודה, after S משהיו. Text of G S difficult 23] x S pl. (L): πάντα ταῦτα | y with Le. Sm. (*et al*): S pl. | z G pl. 39, 18 S H | a S: are hastening + עתידיו. 24] b S: "by twos" + לקובל (G κατέναντι | c 39, 21 | d G L free. 25] e 39, 34 b | f with C N, Sm. *et al*.

## CHAPTER XLIII.

1] Reading a with Sm. | a assonant with טהר | b after G; c delete ר in Cod. or change it to ס | d G: glory, 40, 27 | e M: כופיע. G=M | f after G M, Ps. 19, 2-7. S a: the work of the sun is to show and to praise | g G S L read (Aram.) מאנא "vessel, instrument." | h S G: Most High. 45, 8 b G S. 3] i P connects with צהרים noon-day; so G | j "boil," "seethe." N H Ez. 24, 5. Job 41, 23. | k cf G 39, 22 | l Ps. 147, 17. 4] m Sm.: G φουσῶν; or perh. G understood צהר to be from root נצר | n offered as a substitute for the difficult כהם (but see Sm.) | o at the beginning of מיצק is dittog. (?) | p. G L S = משלש, Dan. 3, 1, 9 | q M ישיק: "ascend," an assumed root from Aram. נסק (Ps. 139, 8) for סלק, Hiph., is therefore, יסליק | r after M | s S: circle of flame | t S G om.; perhaps due to שבות extending beyond the line in 6 a | u S+וליקוהי; G+ἀλάστας and so perh. קרנה should be inserted in H. Ex. 34, 29. Hab. 3, 4. | v G: make dim; L: to blind. S: to burn. Is. 43, 2. Pr. 6, 28 | w S G L pl. 5] x after M | y transpose ינצה and קין 6 b and convert the latter into ירוין, Ps. 19, 6, also G; L: hasten; S: סרהב חלכתה | z Ps. 19, 6; and after G S, ב, is unnecessary, but may remain. 6] a some G Mss.: ἐποίστηεν εἰς ὁδόν (Sm.) S עמד = קאם Josh. 10, 13. There is no case cited of זיה with moon | b (?) | c taken from 5 band and transposed with קין; a || is needed for עולם. 7] d after M; "moon" occurs in G L S and as

it is repeated twice, in 6 *a* and 8 *a* (versions only one in each), perhaps a word for moon should be inserted after **וּמָמָנו** | e Job 10, 22 | f Cant. 2, 11 | g G: *συντελείας* S: **לְאַחֲרִיתָא** cf Jer. 29, 11. Sir. 7, 13. **תְּקוּהָ**. 8] h 6, 17 *a b* | i all versions but H read in *b*; G L S: increasing | j L: in consummatione, an error from 7 *b*; M: **בְּתַשׁוּבָתִי** 1 K. 14, 2, the only instance of Hith. in O T and only here in Sir. | k G L S om. **נִבְלִי**, Is. 34, 4. | l N H, or perh. **מִצְרָף**, Mal. 3, 3. 9] m collective; G S L pl. | n after M; G: *κόσμος* | o M: **מְשֻׁרָק** (perh. **שֻׁרָק** Sm.) | p v. 30. 45, 2. Job 25, 2. 10] q S L G: with holy words | r S: **דִּינָה** 38, 22. 45, 5 | s after M (sing). G: and do not faint; S: do not change **שִׁנָּה** | t S: and in their courses. cf with H, Ps. 63, 7. 90, 4. 11] S. om. the rest of the chapter. | a, G L H agree. | u M: **עִוְשָׁה**; Gn. 9, 13 | v G om. | w M: **נִהְדָּרָה** G: *ῥαῖον*; 36, 6. 46, 2. 50, 5. 12] x with C N after G; M: **הוּר** Is. 40, 22. Job 22, 14 | y M: **בְּכַבְּדוֹ** | z G: hands of the Almighty | a with Sm. Gen. 49, 24. 13] b with Sm.; G = **בְּתוֹרָתוֹ** (?) | c Ezek. 9, 4 | d M: **בְּקָר** | e two M readings: **יָקוֹם** and **וַיָּקִים**. Is. 50, 11. Pr. 26, 18 | f G: *κρίματος αὐτοῦ*. 14] g M: **לִמְעָנוּ**; G: *διὰ τοῦτο* | h G L (= **וּנְפֹתָחוּ**) Job 38, 22. Ps. 135, 7 | b, following Le. 15] entirely obliterated in H. See Sm. Le. for treatment of G L. 17] i Ps. 29, 8. See Sm. on the confusing of *ὠνεῖδισεν* and *ὠδέγησεν*. | j after M; **וּלְעִפּוֹת** appears to be a transliteration of *σαλευθήσεται*, G 16 *a* | k M om. | l Ez. 13, 11. Ps. 107, 25. 29 | m Ps. 68, 10. 18] n Smend's citation of 42, 12 for „Anblick” is precarious, as the text is corrupt | o G: its whiteness. **לָבָן** is N H | p M: **יִהְיֶה**; G: the eye marvels. The Aram. word **יִנְהָר**, proposed by C N, appears to be the best offered. The reference is evidently to snow blindness | q, general expression for raining. | r G: *ἐκστήσεται*. 19] s G + *ἐπὶ γῆς*. | t after M. G: *χεῖά*; L: effundet | u Sm. finds **כְּפֹר** in **כִּסְפִּיר**; G, almost certainly = **אַפְסִי** (*ἄκρα*) | v G = **צִינִים** (Sm.). 20] w Ps. 147, 18. G *πνέουσι* is transitive | x **וּכְרָקָב** is senseless. Wellhausen and Bacher, as quoted by Sm.: **וּכְרָקִיעַ** (NH = metalplate). Perhaps **יִסְרָחָב**. Job 37, 10 | y G regards as prepn. *ἀφ' ὕδατος* | z **עָמַר** II means to cover over, especially of water so that **מַעְסַד** may have been read, which G connected with **עָמַד** I to gather (sheaves); it might, however, be free for **מַעְמַד** | a NH and Aram. Ez. 37, 6. 8. Notice use of **נָקַר** in Job 30, 17, which could be a translation of *παγείσα* 19 *b*; G (*καταλυσεί*) may have read some derivative of **יָצַק**; Job 37, 10 | b Neh. 4, 10. II. Ch. 26, 14. Is. 59, 17. 21] c G = **יִבְלַע** (or **יִבּוֹל**, Sm.). **הַיָּיִם** is written over **כְּהָרִב** in Cod., and should be inserted, as both G L have it | d Is. 44, 15. Ez. 39, 9 and notes under v. 4 | e with Sm.; G: *ἀποσβέσει* 3, 30. C N cite Ez. 7, 11 (stateliness) | f the only occurrence of this form; Dt. 32, 2. 33, 28. G may have had Job 11, 17 in mind, regarding **תַּעֲפֶה** as from **עָף** “to fly” and then “to hasten” | g to be read in *b* with G | h Job 36, 28. G L = **פּוֹנֵעַ** (Sm.) Ex. 23, 4. Numb. 35, 19 | i G free. Pr. 15, 30 | j Is. 35, 7. 45, 10. 23] k so Str. Am. 9, 5. Ez. 32, 14. cf **הַשְּׁקִים**. Is. 57, 20. | l G: *ἄβυσσον* or m; the sense of the verse is mythological, at least G | n after G | o G = **יָי** (*Ἰησοῦς*, Post-Christian (?)). L adds in hoc signo). But it may be that “Rahab” was carelessly thought

to refer to Josh. 6, 25 and Ἰησοῦς was read for Joshua. 24]p  
Aram. constn. 40, 3 ; Is. 42, 10. Ps. 107, 23. G : οἱ πλεόντες  
with accus. L : who navigate the sea. | q G : its danger = נִיָּקָשׁ  
(?) | r G, the diminutive form. Job 28, 22. Is. 11, 3. 25]s G : καί  
| t L translates twice. | u G : κτίσις κητῶν ; L + et omnium  
peccorum. 26]v M : C N translate "for his own purpose."  
| w G L = מַהֲלֶךְ | x G read as a Niph. from עָרַר (σύνκειται πάντα)  
which does not occur. 27] G free | y Sm. suggests סוּר, Dan. 4, 30.  
28] G free and a poor rendering | z G = נְהוּקָה. 29]a M : גְּבוּרָתוֹ.  
30] G free for a b omitting קִיל | b L = הוּר | c Is. 40, 31. 41, 1.  
Read c d with M. 31] H om., 39, 32. 33. 32]! With Le. after G. 33]e  
G : γάρ. Read b with N P, Le. 51, 8. 12.



## V I T A .

I, CALVIN ALEXANDER McRAE, was born in the year 1874, in the village of Erin, Ontario, where my early education was obtained. In October, 1898, I entered the University of Toronto as a student in the Faculty of Arts. In 1900, I began to specialize in the Department of Semitic Languages, being admitted to the degree of B.A., in the Spring of 1902 and to that of M.A., in 1903. During the course I directed special attention to the following subjects : Hebrew, Aramaic, Syriac, Arabic, and Assyrian Languages, with their respective Literatures, under the direction and instruction of Prof. J. F. McCurdy and his associate, the late Dr. R. G. Murison. I spent the three winters subsequent to my graduation in Arts, in the prosecution of studies in Theological subjects in Knox College (Presbyterian), Toronto, taking lectures, throughout the entire period, in Hebrew and Old Testament Literature with Prof. J. E. McFadyen. During the Academic years 1902-3 and 1903-4, I was occupied, in addition to my Divinity studies, as special Lecturer in Hebrew in the University of Trinity College (Anglican), Toronto. During the winter of 1905-6, I assisted Prof. McCurdy in the capacity of Instructor in the Department of Semitic Languages, in the University of Toronto. I spent August, 1906, to October, 1908, in Berlin, Germany, during which period I took, among other subjects, courses in the following: Assyrian, Arabic, O. T. Theology, and Ancient History; with Professors Delitzsch, Barth, Gunkel, Lehmann-Haupt and Edward Meyer. Since my return to Canada in 1908, I have continued my studies in the University of Toronto, giving special attention to the Assyrian, Syriac and Hebrew Languages.

I desire to express my gratitude and sense of permanent obligation to Professors McCurdy and McFadyen, for the many kindnesses which I have received at their hands throughout my student career.









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